THE PACIFIC

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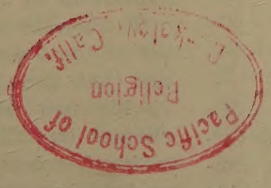
MY TASK.

"WHEN the whole world resounds with rude alarms
Of warring arms,
When God's good earth, from border unto border,
Shows man's disorder,
Let me not waste my dower of mortal might
In grieving over wrongs I cannot right.
This is my task: Amid discordant strife
To keep a clean, sweet center in my life,
And tho the human orchestra may be
Playing out of key,
To tune my soul to symphonies above
And sound the note of love.
This is my task."



THE PACIFIC

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A NEW UNITED STATES WILL EMERGE FROM THE WAR ALONG WITH A NEW ENGLAND, A NEW FRANCE, A NEW RUSSIA, AND A NEW GERMANY.

"A new England is coming to birth in the trenches of Flanders," wrote a leading British journalist toward the end of the first year of the war. The young men had made a discovery. They had experienced a realization of their value to the nation, which it was seen would operate wonderfully on their return to peaceful occupations. Their thought ran thus: "If I am so necessary to the nation in time of war, the state must be just to me in time of peace when I am doing its work no less worthily and no less vitally than on the battlefield."

Before the war there were in England several million young men, writes this editor, who seemed of rather less importance than the cattle in the fields, for the cattle always were well fed and well stalled, while the lives of these men had been a struggle with grinding poverty. Suddenly these young men found themselves persons of consequence. The stateman, the squier, the magistrate, the parson—all gave them such attention as they had never had before. They were well clothed, well fed, their health was looked after in the most careful manner; they had pocket-money; their families, if they had families, were in remarkably improved circumstances, and their future was assured in the event of the soldier's death as it would not have been assured if he had lived.

We find that the democratic spirit was quickly voiced by the Germans from trench and battery pit. These lines came out of the trenches:

"The same coat and our rights the same,
Comrades—forgotten rank and name;
The same wage and the same bread,
In sleep and death the self-same bed,
For one as for the other."

Early in the war former United States Senator Beveridge was on the battlefront for some time, and wrote, concerning Germany: "The capitalist is fighting side by side with the employee; the man of learning and distinction is the trench companion of the farmer; even the Emperor calls the common soldier "comrade."

Writing of conditions at home in Germany and France, Beveridge said:

"In Germany and France no one thinks of asking, 'What can I do for myself?' but, 'What can I do for others?' Their joy is in giving. They are thrilled by the beauty of helpfulness. They have discovered the ecstasy of devotion to others. They have experienced the glory of self-sacrifice. Almost it would seem that in Germany and France the soul has broken the bands of self and is mounting upward on wings of light." Beveridge remarks as to the foregoing: "These sentences will seem extravagant. But they are written deliberately because they are necessary to bring to the American mind the moral and spiritual change that war has wrought in the countries where its blows have been most cruel."

A few months after the war began more than three thousand of the eight thousand regular employees of the Deutsche Bank were at the front. To the men who were married the bank paid sixty per cent of their regular salary and an additional five per cent for every child born, up to a limit of eighty per cent. To the unmarried men the bank paid thirty per cent of the regular salary. It is said that it was the custom in nearly all the great financial and industrial concerns to pay to the absentees a substantial part of the salary.

The Assistant Secretary of the International Federation of Trades Unions has said that "the spirit of sacrifice amounts to a religion among the German people." Asked the first year of the war whether the working men would not turn against a prolonged war, he replied, "We are ready to make any sacrifice. * * We shall go on to the last. * * * There is nothing we are not ready to give or do." Asked as to the wives, daughters, and mothers, the reply was: "As united, staunch, and determined as the men."

Speaking of the German workingman's ideals of life and labor, this Trades Unions' secretary said that the best single expression of it was "the spirit of solidarity." And his thought was that Germany would come out of the war a more unified people than she entered it; and further: "If in our industrial development there has been any of the dross of selfishness, it will be burned out, and we shall emerge a purified Germany."

A remark by Bergson, the great French philosopher, the first year of the war shows the spirit of France. Being asked how far France was willing to go, he replied: "To the very last man! Sacrifice does not matter." Asked as to the women of France Bergson answered: "They do not hesitate at the sacrifice. Among women and men alike there is a deep, quiet feeling, which is almost exaltation." To the question, "Do you look for a happier state of humanity as the final outcome of the war, Bergson said: "Yes! more kindness, more liberty, more brotherhood."

A recent article in the New York Sun, from a London correspondent, is significant in this connection.

Elsewhere in The Pacific this week will be found part of it. It sets forth some of the plans for industrial reorganization in England. They spell **"BROTHERHOOD."**

The people of the United States haven't been chastened yet as the people of Europe have been, but the indications are that they will be. President King, of Oberlin, asks in his new book on "Fundamental Questions," in the chapter on "Citizens of a New Civilization," "Is America giving her less favored classes great and constant reason to love her, and so calling out their undying devotion? Can this be true when fifty-one per cent of the families have an annual income of less than eight hundred dollars? Let us be assured that we insure a united and devoted people, only when we lay deep and strong the foundations of economic and social justice for all classes." President King says in that article: "It is not creditable to America that degenerative diseases are sapping her life to a de-

gree not true of the Scandinavian countries or even of England." Again, he says: "It is not a pleasant reflection that in recent years civil service reform has pretty steadily lost ground." He quotes one of our most far-sighted editors as saying: "What has happened to almost all the recent attempts at social and political reconstruction is this: They are vitiated in practice either by crude administrative arrangements or by actual administrative lethargy or disloyalty . . . This is the profoundly and perennially discouraging aspect of American politics. Americans fight a series of battles over candidates and policies; they celebrate their victories and mourn over their defeats, but they never sufficiently realize that the battles are shams, and that the real and only victors are the local politicians of both parties." President King's comment on the foregoing is: "We are simply not holding our political representatives to any decent account." And he asks: "Can that result be regarded as any true preparedness of America for a new age with new standards?"

Consider what a Missouri coal baron said last Monday when testifying at the inquiry into the coal trade. Asked as to his ideas of a fair profit during the war, he said: "There is no limit. We get what we can. Everybody is doing that, including the farmer." Asked how he would justify a charge of six dollars a ton for coal that costs less than two dollars to produce, he replied: "Because you can get it. You are a lawyer, and you wouldn't do a piece of work for five dollars if you can get ten for it."

This is the way it has been for a long time. In every walk in life men have been taking out of the other fellow every dollar they possibly could—both legally and illegally, and seeking to justify themselves for it in one way and another. Some of it can of course be justified; a great deal of it cannot. The war is simply bringing into the limelight what has long existed.

The United States evidently needs renovating along with the other nations, physically, politically, economically, socially, morally and religiously, and we seem to be on the eve now of the cleaning process,

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THE CHURCHES AND THE LEAGUE OF NATIONS.

There is in England an organization known as the League of Nations Society. A meeting of clergymen, ministers, and representatives of this society was held recently in London. A question considered at this meeting was whether the League of Nations that is held in view should exclude or include Germany. The position arrived at seems to have been: If the Central European Powers are excluded from such a league, it is questionable whether the peace would be anything more than an armed one, which would contain all the hideous possibilities of war. A writer in one of the religious journals says: "How to deliver Europe from this nightmare is the problem which will tax the wisdom of the wisest among us. Still, it is certain that at least the Allies must hold together and work together in the direction of peace. Even if the Central Powers were shy of the League at first, and regarded it not so much a League of Nations as an offensive League against them, a real purpose of peace firmly held and devotedly followed might at length remove suspicions of aggressive purpose."

At this meeting Bishop Gore confessed to a feeling of deep humiliation in that the Church had not gone down deeper into modern life. "She had identified the Church and the nation, forgetting that Christianity stands for a fellowship which is international." While Bishop Gore showed by his address that he was stirred to the depths by the horrors of the war, he said that he was not impenitent on the question of the entrance of Great Britain into it. He held that "neutrality was impossible owing to the tremendous issues that the war raiesd."

There was at this meeting an address of remarkable frankness which emphasized the importance of keeping in close touch with the peace propaganda of the Labor and Socialist parties. It was by the Rev. F. L. Donaldson of Leicester. The Rev. W. Blackshaw says in a report: "Mr. Donaldson told us that ministers and churches were held in indifference before the war, and were held in contempt now; but, we must not allow any irritation we may feel at this to prevent us from recognizing whatever there is of truth and justice in their view of us, and of our attitude to the war." Mr. Blackshaw writes: "It was a remarkable fact, much commented on after the meeting, that the part of Mr. Donaldson's speech that was greeted with the greatest applause by a company of clergymen and ministers referred to **the un-Christian aspect of modern industrial life and that this nourished the temper of mind and the ambitions that made war inevitable."**

The Pacific puts the foregoing words in bold face type in order to emphasize them. And we do the same with the following words by Mr. Blackshaw:

"It ought not to be forgotten that this feeling of dissatisfaction with the competitive basis of modern commerce is wide-spread among the clergy and ministers."

Mr. Blackshaw added: "I think the representatives of Labor, if they did us the honor of listening to our sermons occasionally would be surprised at the lengths to which some of us would go in helping them to realize their aspirations."

PROFITEERING THE MOST POTENT CAUSE OF UNREST IN ENGLAND.

The British government appointed some time ago several commissions to investigate the causes of industrial unrest. It is said that they went about their tasks with great energy and have presented their reports with unusual promptitude. A correspondent writes: "From all that I hear of these reports, and there are eight of them, they will leave the government in no doubt about the reality of the unrest or about the causes thereof. Nearly every remedy that has any support from the workers—from compulsory trade-unionism to guild socialism—finds a place in them." It is stated that while each commission reports separately, there is a great deal of common ground between them; and that profiteering stands out as the most potent cause of unrest. On that the supposition is that the reports will be unanimous; the loss of civil liberties and the coercionist policy of the government are also grounds of strong complaint. The only minority memorandum put in demands the conscription of wealth. It is thought "the reports will be useful as a sort of map of working-class psychology, showing in what areas revolutionary impulses may be expected to disclose themselves most clearly."

THE TRENCH AND RELIGION.

In a recent number of "The Christian Commonwealth," of London, there is editorial comment on a letter in the "Nation" which was written by a captain on the war front on the now familiar problem, in Europe, of the religion of the trenches. The captain's testimony was that "apart from the deeds of heroism, which occur more or less reg-

ularly when the men are in the front line," the men think and act as they did in the days of peace. "No change has taken place in their manners and habits, except perhaps here and there for the better, here and there for the worse." But the captain brings this out: The war has revealed to the men themselves, and to the world at large, that goodness and not evil is the "original" thing in human nature. "No matter how they drink or how they swear, or whatever they do, there is a nobler self beneath it all, capable of a sacrifice like the Cross," writes this captain.

But "The Christian Commonwealth" states that side by side with this hopeful view, the captain sets the fact that the men have not been "re-born" through their war experiences; nor is there among them any real general repentance. It is here that this London religious journal finds what it calls a delicate and urgent problem to be faced by preachers, saying in this connection: "We rejoice, it need scarcely be said, in everything that tends to the emphasis of conduct rather than creed, spirit rather than formula, as the vital thing in religion; and we say, with Donald Hankey, that Christ is 'the Lord of all good life.' But, after all, Christianity, properly so called, has its differentia; there is a Christian faith and experience, whatever variety of forms this latter may assume, which touches depths and heights otherwise unattainable and even unsuspected."

The Christian Commonwealth expresses hearty agreement with what the army captain says about the frank abandonment of obsolete forms, and would exclude none from church membership "who possess and desire to live in the spirit of Christ," and yet it hesitates to join the writer of the letter in the "Nation" in his apparent indorsement of the prevailing tendency "to identify religion and Christianity and make them merely equivalent to goodness." A final remark is: "If the churches acquiesce in any such nebulousness and pseudo-breadth they will speedily exhaust their dynamic and shorten their arm so that it loses all power to reach humanity in those deeper needs and yearnings that remain through all changing moods and creeds. It is time we reminded ourselves with forceful homeliness that it is as needless as it is uncalled for to throw away the child with the bath."

THE INCREASING UNIVERSALISM IN RELIGION ON THE WAR FRONT.

A Jewish chaplain of the British army writes in the London Chronicle that Jews and Christians are learning to know one another as they never did before. "It is not merely that toleration is shown one by the other, but that a sense of brotherhood, mutual understanding, and, best of all, mutual admiration, is shown by the Christian for the Jew and by the Jew for the Christian. As a result of this men and women of all denominations are going to intermingle in their work and their play immeasurably more than they have hitherto done. * * * A Christian padre and I were standing together behind the trenches the other day, performing the last rites, each of us, for a soldier of our respective faiths. The shells were flying overhead and bursting unpleasantly near us, and we both felt the brotherhood of our common danger. We shook hands afterward and went our separate ways. Do you think it possible that we can regard each other, if we meet again, as strangers or aliens because we worship God in different ways? On many occasions a Christian officer, and often a chaplain, has taken the Jewish prayer-book from the pocket of a fallen comrade and has read the Jewish burial service. At a hospital, which is a Trappist monastery, where one of my colleagues was stationed, the Churih of England chaplain was away, and so it came about the colonel conducted the service and my colleague read the lessons and preached a sermon on brotherhood. Think of it! A Church of England service in a Roman Catholic chapel, most of the worshipers Non-Conformists, and the sermon preached by a Jew! At another hospital at one of the bases it was left to a young Jewish nurse to discover that the mortuary was neglected. Thereupon she obtained from England a crucifix and an altar cloth and now makes it her daily duty to see that the place is kept clean, and gathers flowers to make beautiful this Christian chapel.

And this Jewish chaplain asks: "Can the Jew remain in the future the despised or unknown quantity that he used to be to the vast majority of Christians before war turned the hearts of men toward one another?" And he expresses the conviction that "the days of distinct and separate communal life are over."

He concludes: "In religion nothing but the few great things matter at the front; and these, Orthodox and Reform Jews, Protestants and Roman Catholics all share in common." It is for the people at home, he says, to determine what are to be the results of this community of feeling and danger, of hopes and prayers.

"EVERYBODY KNOWS 'HOLY NIGHT.'"

At an international social held in Boston not many months ago, under the auspices of the Young Women's Christian Association, some one asked whether they could not sing something together. The secretary exclaimed: Why, how can we? There is no language all of us speak." A French girl remarked: "Tunes are the same, and there ought to be a tune we all know, even if we have to sing different words. "Everybody knows 'Holy Night,'" said a woman born in Russia of English and German parents, and having cousins in each of the three great armies.

Sitting down at the piano she began to play the song, an American concert singer who had been invited for the occasion, standing by her and leading. One after another the persons at the gathering joined, till French, Swiss, German, Austrian, Belgian, Pole, Russian and Italian were singing together the same message, to the same music—but each in her own tongue.

There is but one way by which to harmonize the warring nations, it is by geting them to start with Christ. This is the aim of The Pacific—to get individuals and nations more in accord with the principles and teachings of Jesus.

It is gratifying, accordingly, to have from the pastor of one of the most influential churches on the Pacific Coast the statement that he was to a great extent in accord with the editorial last week which had the caption, "A Study of the World War as it Relates to the Coming of the Kingdom of God Upon the Earth." A remark, in that connection however, was, "I am not as pro-German as you are." When the Editor of The Pacific replied: "I am not pro-German at all; I am pro-humanity," this pastor's words were: "I should have said that I am more anti-German than you are."

That expresses it. The Pacific is not anti-British; it is not anti-German; it is not anti-American. Not a word has been printed concerning the war, not a conclusion drawn, without the most careful research and laborious

study; and all has been from such a sense of responsibility and duty as the Editor has never felt at any other period of his life. After two days had been spent in the preparation of the editorial of last week of which mention has been made, seven additional hours were spent in reshaping it so as, if possible, to take it out of the scope of any reasonable criticism. Many a time during the last three years, after a day or more had been spent in preparing an article it has been thrown aside unpublished. As to the comment this week on Dr. Pond's recent article in contravention of some editorial positions, let it be known that it was written only with great reluctance after a most careful reading of the article several times, and because of a conviction, from which there was no escape, that his article had been written without that careful study of vital matters that the hour so greatly demands.

Friends of The Pacific may be glad to learn that—although the paper has been moving along most difficult and trying ways for three years now—not a dozen subscribers have been lost because of the consideration given to the problems of the war.

COMMENT ON DR. POND'S ARTICLE ON THE WAR.

In The Pacific two weeks ago there was an article by Dr. Pond which was written in dissent with recent editorials. We are glad to find The Pacific and Dr. Pond in considerable agreement despite differences at certain points.

Along with him, we doubt whether a peace secured without more democracy in Germany as well as some other changes and betterment there would be very much of a peace. In such event, it is as he says, "All the costs of this great war in money, in lives, and in woe, would have been met in vain." But Dr. Pond apparently loses sight of the fact that many changes for the better are needed also in England and in our own country if the war is not to be in vain, and mankind move rapidly on to other conflicts more terrible in their consequences. There are sore spots in Britain and America which will have to be healed if there is to be any future for humanity on this planet—unless it be that the Anglo-Saxons are to perish practically and the world be carried along on the path of progress by the peoples of Asia. There is much in history to indicate that this latter may be what will result. No one can study life, individual and national, as it has been in Europe and in our own country, and fail to find everywhere the signs of disintegration.

As stated in an editorial note the week we published Dr. Pond's article, in our judgment, he erred in some of his statements. For instance, that the British blockade was "legitimate under international laws." In this assertion, Dr. Pond arrays himself against the United States Government and all the many neutral governments of the world which made protest again and again against the British Government's interference with neutral trade as plainly illegal. Professor Edwin J. Clapp, of the chair of economics in the University of New York, says in his book, "Economic Aspects of the War": "The British action besides stopping our trade with Germany, barring only a certain amount of indirect trade carried on with much difficulty and adnger, subjected to grave peril our commerce with other neutrals. The British contraband lists were extended so rapidly that soon almost no important article of commerce with neutrals was free from seizure by England, who suspected everything on these lists as being of possible German destination. By these methods England proposed to starve the civilian population of Germany and destroy neutral trade." The facts are, and it is strange that Dr. Pond does not know it, the British Government disregarded from the very beginning the Declaration of London and the settled principles of international law, and the United States Government, despite protest after protest, was unable to get her to desist, while Germany yielded several times to the protests of our government. And it should be noted that many of the injuries inflicted on our trade and commerce by the British illegal practices were such as cannot be compensated by damages which might be collected at the end of the war.

Dr. Pond declares that this British blockade of German ports "has been the only effective protection for us or any neutral nation" on the sea. This is astounding. That is exactly what it has not done. And he asks, "What would have occurred if the German fleets had not thus been held in check?" The blockade—or the attempted blockade, as it should be called properly—had nothing to do with the holding of the German fleet in check. The German fleet was already held in check by the more powerful British fleet. The German fleet did not dare to come out of Kiel canal.

Dr. Pond makes the statement that England has not of late used her sea power to the damage of any nation in time of peace. That is not in point at all. The question for consideration is, How does she use it in times of war? Evidently in such a manner as to make her disregard of international law not at all dissimilar to Germany's disregard of the agreement guaranteeing the neutrality of Belgium.

The supremacy on the seas of any one nation is so fundamentally wrong that it cannot stand very long after this war is over. If the United States should stand by it—as of course it will not very long—it might menace our future. Great Britain hasn't always had it. Japan may acquire it alone or in combination with some other nation. Even Germany might secure it some day. This question of the seas is so vital that it seems almost ridiculous to consider it only in this brief way. But it will not be long until it will have wide discussion, and soon, then, it will be made evident that Britain has no more right to exclusive sea power than she has to bottle up the sunshine. That it isn't democratic is as plain as the nose on a man's face, and the world is on a chase now for democracy.

Inasmuch as Dr. Pond mentions "the William P. Frye," the history of this case may be of interest. The Frye was sunk by a German cruiser, which brought crew and passengers safe into an American port. A teacher of international law in a great American university has written of this case: "The procedure of the German cruiser was justifiable under the general principles of international law, but the American state department contended that it was prohibited by the treaties of 1785 and 1799 between Prussia and the United States. This case was finally settled by the agreement of the German government to pay the loss for ship and cargo, and the agreement of both parties to refer the interpretation of the treaties of 1785 and 1799 in regard to the point in contention to arbitration under the thirty-eighth article of Hague Conventions of 1907."

This is but one of several instances in which Germany paid attention to the protests of our government while the British government defied us.

Dr. Pond mentions the Lusitania also. But he ignores what was stated in the Pacific a few weeks ago that able students of international law declare that from the day England refused to accept the Declaration of London she made herself bearer of the responsibility for all that occurred thereafter. This, it seems to The Pacific, is extreme;

but we have no doubt that England thereafter shared the responsibility. No nation can be held wholly guiltless of an act which was provoked by its unlawful act. If the law did not consider this, the Church at least must take it into consideration if it is to have any hold hereafter on mankind. As it must also the fact that the illegal acts on the sea were begun by Great Britain. All that The Pacific has sought to make plain as to these things was that we were not able to understand how it was possible for God to lose sight of these and many other things of which men were losing sight.

"Ruthlessness," or "frightfulness" for instance, is taken to be something peculiar to Germany. People delight in tracing it back to Prussianism or to German militarism, ignoring all the facts of history with reference thereto. But read on and see what a teacher Germany has had in England.

Several years ago General Homer Lea, an American, wrote a book with the title, "The Day of the Anglo-Saxon." Norman Angell has written concerning it: "It was dedicated to Lord Roberts, the most popular English soldier and English national character of modern times. The book was well reviewed in England, and I am not aware that it particularly shocked public opinion in this country . Yet its thesis is that the Anglo-Saxon is to conquer the world and to do it without regard to any ethical considerations whatsoever. The mere fact of the Anglo-Saxon's strength is to justify the whole thing. If the reader can discern in it any moral superiority of doctrine to that preached by Bernhardi he has very remarkable powers of discrimination."

General Lea said: "The brutality of all national development is apparent, and we make no excuse for it." * * * "Nations cannot be created , nor can they become great by any purely ethical or spiritual expansion."

In a book by Major Stewart Murray, a British citizen, to which book Lord Roberts wrote the preface, we read: "The worst of errors in war is a mistaken spirit of benevolence. . . . This is an elemenetary fact which it is most desirable that those of our politicians and Exeter Hall preachers and numerous old women of both sexes who raise hideous outcries about 'methods of barbarism' etc., every time we have a war, should endeavor to learn. By their outcries for moderation and weakness they clearly show thta they know nothing about war. They impede the proper energetic use of the national force. They are the greatest possible enemies to our peace."

Lord Fisher is on record as follows: "If I am in command when war breaks out I shall issue as my orders: 'The essence of war is violence. Moderation in war is imbecility. Hit fast, hit hard, hit anywhere.'

"If you rub it in both at home and abroad that you are ready for instant war with every might of your strength in the first line, and intend to be first in and hit your enemy in the belly and kick him when he is down, and boil your prisoners in oil (if you take any) and torture his women and children, then people will keep clear of you."

Since this world war began it has been pointed out that the German submarine warfare has followed the plan advocated some years ago by naval men in France when the submarines first appeared, as "the true tactics against an island power." When this was advocated Great Britain was France's prospective enemy. Admiral Aube of France is on record as follows:

"If a great ruler (Frederic the Great), philosopher and master of the art of war, can declare that wealth is the sinew of war, anything that strikes at the enemy's wealth, **a fortiori** everything that can affect that at its source, becomes not only legitimate but imperative. We must expect, then, to see battleships that have secured command of the sea turn their power of attack and destruction, in default of adversaries that will not meet them in fight, against all coast towns fortified or not, peaceful or combatant, burn them, ruin them, or at least impose merciless ransoms upon them. That was the method of the past; it will be that of the future. Fleets can only play a worthy part in war if we descend from the cloudy heights of that sentimentality which has been created by this monstrous association of words: the rights of war, and return to logic and reality, which rules the world. . . . The supreme object of war is to do the greatest possible injury to the enemy."

As stated in The Pacific recently we can show that other great nations have acted as ruthlessly in recent years,—though on a smaller scale—as Germany has been acting in this war, and would no doubt have acted about as Germany has if circumstanced as she has been.

We believe that it is high time that the Church should come to realize that it is un-Christian not to take these facts into consideration; and while condemning, as all must, seek to cure the deep-seated trouble, not allowing ourselves to become hysterical against only one erring brother, the one just now caught in the toils, but holding all things related thereto in mind, just as the New Testament shows us Christ would do. There is such a thing as righteous indignation. But men should be sure their indignation is really righteous before they hurl their thunderbolts.

The Christianity of the new civilization, if we are to have a new civilization, or any civilization at all, will have to learn the lesson which Edith Cavell said that she learned that last day of her earthly life: "Standing as I do in view of God and eternity I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."

Jerome K. Jerome, the English humorist, commenting on this, said: "We, too, are standing before God and eternity, and his judgment is awaiting us. For us, too, patriotism is not enough. Our victory must be not only over Germans, but over ourselves. We must have no hatred, no bitterness. By no other means will peace be conclusive."

AN ANCIENT AND A MODERN UPROAR.

A few weeks ago, at the height of the street car strike in Seattle, the Rev. Sydney Strong, pastor of Queen Anne Congregational Church, preached a sermon based on the Scripture passage describing that great uproar in Ephesus in the year 55 A. D., when the cry was "Great is Artemis of Ephesus," and when the city was filled with confusion, some shouting one thing, some another. Dr. Strong expressed the opinion that the uproar in Ephesus had many points of likeness to the uproar at that time in Seattle. Among the thoughts presented by him in that sermon were these:

"A Roar is not a bad thing for it locates the lair of the Beast. It compels men to think. It advertises the New Idea. And in proportion that it is unattended by violence—it leaves the City further along the Road of Progress. The Agitator of today is likely to be the Conservative of tomorrow.

"The Fight in Ephesus was really between Business and an Idea—as it is in Seattle today. When the Uproar had ceased Business resumed operations, and the Idea had made headway. Business objected to being disturbed and called for the protection of the police, while the Idea spoke in the name of human interests.

"So the drama of Industrialism was acted in Ephesus, the Seaport of Asia, as it is today in Seattle, the Seaport of Success.

"1. Things to Remember, as taught by Experience. Seattle is 1900 years this side of Ephesus and should know better how to handle an Uproar.

"2. Jesus' Remedy for such an Uproar. If the Prince of Peace is of value at all, it is during wartime that He should show His power.

"1. One of the things to remember is this, that 'when war visits a country' as an old proverb goes, 'lies become as numerous as grains of sand.' Lies and legends breed in war-time; and of course they are as deadly as the fever-carrying mosquitos of South Africa.

"There is a book called 'The Growth of a Legend,' published by Putnam's Sons, New York. This book was written by a Belgian, named Langenhove, translated by an English physician named Sherlock, and introduced by an American physician named Baldwin. This book can in no way, therefore, be shown to be pro-German.

"The book is a scientific study of the Atrocities in Belgium.

"The book shows clearly that the atrocities perpetrated by German soldiers on the Belgian people (we will not discuss the extent of such atrocities) were largely due to the state of mind of the German soldiers that had been prepared by the circulation of stories or legends in the German press concerning atrocities committed upon German soldiers by the citizens of Belgium.

"This book brings out that when an army enters an enemy's country certain things invariably happen. The soldiers are young; many of them country boys who are untraveled and inexperienced. They are wrought up and nervous. Every sound is suspected. When a patrol encamps near a village, it may be fired upon by unseen persons; some of its members killed. Suspicions are aroused. Rumors fly. Legends begin to grow.

"These legends quickly filtering back to the German public, in letters, by word of mouth, in reports, found place in newspapers, until within a month after German soldiers entered Belgium the German soldier-mind believed that every Belgium was a wild brute.

"It was believed that the priests acted as spies; believed that the Belgian civilians practiced all kinds of atrocities on wounded German soldiers; that Belgian priests planted machine guns on their belfries; that the eyes of the German sick were gouged out and their throats cut.

"A Canadian officer who was a prisoner for a year or more in Germany states that he received worse treatment than the French or Russian prisoners because it was generally believed in Germany that Canadians cut the throats of the German wounded.

"This Belgian writer shows that the falsehoods about the Belgians believed by the Germans were not lies made up with evil purpose, but each grew out of some incident wrongly seen or understood by a mind already prepared to believe an atrocity. He goes on to show that as far back as 1870, when Germany warred against France, there was the same belief in the brutality and treachery of the French through whose territory German troops went.

"In case of a strike or war, therefore, the first thing to remember is, Beware of the Lying Legend. The enemy will appear—if the spirit of truth is not strong in you—as having horns and cloven hoofs. The more intense ones hatred is the quicker one is to believe a lie. This is soil for atrocities.

"In time of strike, the emotional condition of the observer, his predisposition, his seeing but one side, make people quick to believe lying legends about the heartlessness of an employer, or the recklessness of a workman, or the brutality of a strike-breaker—all of which makes the situation serious, and throws the city in an uproar.

"To protect oneself from the lying legends—as you would from death-dealing mosquitos—would remove probably the chief cause of human strife. I know of no way of accomplishing this except by beginning each day with a clean slate, and to have only thoughts of love in the heart for all mankind.

"I am not contending that difficulties and grave problems would not remain; but the leading source of strife would be dried up."

THE SIGNS OF THE TIMES.

Josiah H. Heald, D.D.

A Sermon Given at the Dedication Services of the Congregational Church at Hurley, New Mexico.

"But he answered and said unto them, When it is evening ye say, It will be fair weather, for the heaven is red. And in the morning, It will be foul weather today: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times."—Matt. 16:2, 3.

This phrase from the lips of Jesus is often in people's mouths today, but usuallyin a mistaken sense. If any suppose from my subject that I am going to find the full account of the world war in the book of Daniel, or the Kaiser's name in the number 666 of Revelation; or figure out from the Bible how long the war is to last, and just when the end of the world will be, they will be disappointed. Well-meaning folk have been doing that sort of thing for hundreds of years. They did in the time of the Napoleonic wars which were regarded as the sure presage of the end; likewise in connection with every other great war; and they all got fooled, as you will, if you attempt to do the same thing. There were plenty of people in Christ's day who were looking for spectacular signs. He refused to gratify them. He said in substance, "Why don't you use common sense and look around you, and see the signs of the times in the spiritual world just as you do in the natural world? You can tell pretty nearly whether the day is going to be fair or wet, so as not to cut your hay when it is going to rain. Why can you not discern the signs of the times." But most of them didn't. They had no idea they were living in one of the most momentous periods of the world. They missed the meaning of the age, and its opportunity.

Every era has its special significance. Those who see it and adjust themselves to it are the ones who make their lives tell. It is a law in religion as in nature that the individual, the organism or the organization, that does not adapt itself to the times and conditions in which it lives must perish. Where are the dinosaurs and other fierce creatures that once inhabited the globe? They perished because times and conditions changed, and they couldn't change. Where are the despotisms and autocracies that once ruled the earth? Gone, most of them, because they were ill-adapted to the times of rising democracy, and—please God—the rest of them shall soon go. Where are the dreadful inquisitions that once destroyed men in the name of religion? Dead as the Dinosaurs. And many ideas and institutions are destined to follow their fate.

It behooves us to study the signs of our times and see whether our ideas, methods and institutions are adapted to the needs of the age, lest we and our work prove a failure. In doing so let us not look too far or too high, but close about us, else we shall miss the things of most

significance. Some are so intent studying the words of ancient seers that they fail to heed the words daily spoken in their ears. Some are so raptly gazing up into the sky for something momentous to happen there, that they fail to see the important things that are going on all about them,

What are some of the most significant things about our age?

1. It is the age of invention and machinery. This is a fact so manifest that we scarce give it a thought. Discovery and invention have let loose great forces in the realm of mechanics, electricity and chemistry. As compared with our times the world of even one hundred years ago was almost without modern inventions and appliances. Man's arm has been greatly lengthened and strengthened. He can strike a ten thousand ton blow at a distance of ten miles. He can speak across continents and seas; he can fly through the air and traverse the blind depths of the sea. The question is what is to be done with these new powers and forces. Are they to be used for the destruction or the salvation of the race? We are witnessing a world war in which such destructive agencies have been used as never before. Forty-two centimeter guns, poison gas, and liquid fire, submarines and torpedoes, aeroplanes and bombs. Yet we are told by those that know that we have only begun to utilize the vast resources for destruction made available by science and invention. We had fancied that enlightened public opinion and conscience would prevent the utilization of some of the terrible agencies for destruction, but the war has broken through the conventions and barriers with which we had surrounded ourselves in fancied security, and God only knows what the end shall be. This war is to determine whether the results of modern invention shall be used for man's destruction or salvation; whether they shall be in the hands of selfish despots or lovers of humanity. If they are to be used to gratify the mad caprice of a Nero, a Caligula, or a Kaiser, the world is doomed.

On the other hand the experiences of the war have shown what science and invention can do when applied to beneficent ends. Disease, which in previous wars has been more destructive than bullets, has been almost eliminated in this. The danger from wounds has been reduced to perhaps a fourth of what it formerly was. Science and invention have placed in man's hands wonderful chemical elements and compounds; drugs and poisons; vaccines and antitoxins. Some of these are beneficent, others destructive. The ancient world knew nothing of alcohol in its modern forms, nothing at all of these dreadful drugs, opium and cocaine. These demons of the bottle are bound to destroy the race unless speedily brought under control. On the other hand beneficent discoveries may soon subjugate all diseases, as smallpox, diphtheria, and yellow fever have been controlled already. Which shall it be? Our generation must decide. Shall science and invention be devoted to the destruction or the salvation of the race?

2. This is the age of wealth. Compared with this, any previous age of the world was one of dire poverty. The average mechanic of today would feel pinched and poverty-stricken if he had to live the way kings lived a few hundred years ago.

But wealth is not an unmixed blessing. It can be a curse, as it often is. Our age must settle the problem of wealth, its fair distribution and beneficent use. The war has given us illustrations of both sides. A few years ago men said a world war could not last six months because it could not be financed, but it still goes on at a cost of $100,000,000 a day to one side, destroying men and devastating the earth. On the other side look at what this age can do for a beneficent cause in the magnificent contribution of our country to the Red Cross. Who would have dreamed a few years ago that America would raise in a few days $100,000,000 for charity! What might not the world's wealth do if dedicated to the good of humanity! Much has been wasted, more yet has been worse than wasted, perverted to the purposes of vice, devoted to debauchery.

Some has been contributed to charity, a litle given to missionary objects; but in view of present gigantic financial undertakings, we see we were merely playing at these things. What might be done if the world, or even the church had devoted its wealth to the welfare of humanity? And now it is being destroyed by war or used to destroy life and civilization. Thus is God teaching us that we must learn to use wealth aright or it will be taken from us. Be it much or litle, money is a sacred trust to be used for the good and not the harm of the possessor, his dependants, and the world. The signs of the times point to money, its rightful acquisition, distribution, and use, as one of the problems that must be settled in this generation.

3. This is the age of contending forces in the government of the nations. Democracy or autocracy must control the world. The question must be settled in our day whether we shall have "government of all the people, by a few of the people, for a few of the people," or "government of all the people, by all the people, for all the people." The question has been raised whether democracy can survive alongside of autocracy. We now know the answer. IT CANNOT. Democracy to succeed must be made universal; it must also be made complete. We have had democracy in America, but not complete democracy. Our great cities have been ruled by political bosses and their henchmen. Communities and even States have at times been controlled by corrupt corporations. Cities like San Francisco have been under the domination of corrupt and despotic labor bosses, and the type of so-called democracy they have handed out has been no improvement on that of political bosses and corporation bosses. Democracy must purify itself.

It must also be completed by being extended to all departments of life—labor, industry. The democritization of industry must come, giving to every man his share in the work of the world and its product. The church, if it would lead, must get right on this question. It has at least in some of its branches sometimes been among the reactionary forces. When George Stevenson, the inventor of the locomotive engine, was being taunted by his contemporaries who could not discern the signs of their times, one said: "Why, man, what if a cow should get on the track?" The canny Scot replied, "It would be a bad job for the coo!" This is democracy's day, and woe to the individual or institution that stands in its way. Fortunate, indeed, are we to be connected with a democratic church. Let us make it so in reality, not in name only , for the church that is to lead in the future must be uncompromisingly democratic.

4. This is the age when two great contradictory conceptions of the nature of things have come to grips—the materialistis and the spiritualistic; blind force, or good God. On the one hand materialism with its doctrine that might makes right, its gospel of efficiency, its methods of militarism, would crush out faith in a beneficent Father, the Golden Rule, and the morality of Christ. On the other hand we see a revival of faith. Many who had no faith in

God have been brought to realize that civilization without religion is doomed, and life without God is a failure. Some—like H. G. Wells, materialistic socialist—have found a new faith in God.

It is the mission of this age to re-establish faith in God—not the war God of the Kaiser; not the tribal God of the Mohammedan, not the petty God of the narrow sectarian, but the God and Father of our Lord Jesus Christ, who loves all men, and seeks to establish on earth the kingdom of peace and good will.

The signs of the times indicate that one great mission of our age is to renew and clarify man's faith in God. It is the supreme task of the church to bring men to God. The church or the preacher that fails to bring men to God has utterly missed the meaning of the age, and the mission of the church and ministry.

5. Our age is notable for the sharp antithesis that has developed between the church and other forms of religious faith and activity. Man is an incurably religious being, but his religious nature is finding vent to a large extent through other channels than the church, such as Christian Science, New Thought, Theosophy, Spiritualism. Besides these are countless hosts who are at heart religious who have never defined their religious views or identified themselves with any organized faith.

The church is on trial. Times have changed and the church has largely failed to adjust itself to the times. If the church had met the need of the times there would never have been such a thing as Christian Science. If the church had given to this age a full and adequate gospel that included the help for the body which faith can supply, there would have been no demand for an organization outside the church to do it. And now some ecclesiastics try to remedy the matter by attacking Christian Science—a stupid and useless thing to do. It may be silly, as you say, but there are lots of silly people and they need help; it may be unscientific, but most people are unscientific, and unscientific people need help. If the church had been alive and awake it would have given this age something better than Christian Science. The only adequate answer it can make is to furnish that something.

We have seen in our day a great development of spiritualism and the end is not yet. Thousands are reading Sir Oliver Lodge's book "Raymond," purporting to be interviews with his son, who was slain in France. Millions of young men have been hurled into eternity. The hearts of millions of fathers and mothers follow them, and want to know where they are and what are the conditions of the life they have entered. What has the church to say? It is no use disguising the fact that the stereotyped stuff the church has been accustomed to hand out about the future life does not satisfy this generation. The human mind demands some knowledge about the hereafter. Unless the church can supply it men will go elsewhere. Many of them will get badly fooled. The church, if it is really God's representative on earth, should have something better to offer than spiritualism. O for men of prophetic insight and power in this day of the world's awful need! Instead, the church is largely in the hands of mere ecclesiastics who run its machinery but have no vision or power. If there was ever an age that needed men of prophetic gifts, it is this, and if the church can't furnish them, it is the worse for the church.

Many serious people today are holding aloof from the church because it is divided into petty sects caring more for trifling questions of creed or ceremony or precedence than for the love of God and the service of humanity. We live in a great day. A narrow church won't do.

Will the Protstant church survive and do the religious work of the twentieth century? Not just because it is called the church, and bears the name of God. God set aside the Jewish church in Christ's day, and the Roman church in Luther's day. If the church of today fails to follow God and hear the cry of humanity, God will shake it out of his lap as a woman shakes out the dry chips she is gathering in her apron when she hears the cry of her child, and runs to its aid. God lives and He will find a way to succor humanity. If the organization he once chose fails him, he will raise up another. What are we going to answer to our God and the generation in which we live? Men want to find God. Can we lead them to Him? They want hope for this life, and that to come. Have we any message that meets the cravings of the heart? A great emergency has come upon the world, the nation, the church, and found them unprepared—the church most of all. Many of its members are absorbed in commercialism and gain. More are concerned mainly with pleasure. Most of the young people seem satisfied to go the round of the movies, the ice-cream parlor, the dance hall, and the joy-ride—things innocent enough for the most part, but, alas! how little realization that "life is real, life is earnest."

God is moving mightily among the nations. "Prepare to meet thy God," as the ancient prophet said, not in some mystic future, but here and now as he moves to set up his kingdom and establish the new social order. Some have their ear cocked up toward the sky listening so intently for the Archangel's trump that they have failed to hear what is going on around them. The trumpet has already sounded.

"He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before his judgment seat.
O be swift , my soul, to answer him; be jubilant, my feet!
Our God is marching on."

And they, instead of falling into line and joining the fray, are waiting for the angels to take them to glory. They are watching for the clouds from which Christ will step on his return to earth. Well, there are plenty of clouds hanging over this old earth today, and don't you suppose the Christ came with them? He always "cometh with clouds." He is here. He has stolen a march on the stupid watchers. He has come, as he said, "in an hour when ye think not," and found them unprepared. There is only one way to be prepared—to be on the job—not idly gazing up into heaven, but looking for the next thing to do. While it is possible to put a mistaken interpretation upon the signs of the times, and so miss their real significance, it is hardly possible to overstate their importance, or to exaggerate what God surely will do and we may have a share in doing through the events transpiring around us.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

THE SUPREME PURPOSE.

I am long since persuaded that to say and do aught worth memory and imitation, no purpose or respect should sooner move us than simply the love of God and of mankind.—Milton

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God is not trusted when you worry.

THE CALL OF THE HOUR.

"Somewhere on the Atlantic" one of the workers of the Woman's Board of Missions for the Pacific is sailing today, and the time will not be long now, when we can hope to meet her face to face, and hear what we have hardly been able to imagine in our eager effort to follow her among the strange conditions and dangers of this crisis. Once the heavy pall of the censor lifted a little, just long enough for this remarkable photograph to come through; no letter, not even a card, but this fine and truly eloquent picture. The young woman standing at the right is Miss Edith Parsons of Saratoga, California, who five years ago joined the staff of the American School for girls at Brousa, Turkey; and she is the one who is coming home today. By her side is Miss Annie Allen, her co-worker, who is in Constantinople, detained by her father who is not strong enough to make the difficult journey. The principal of the school, Miss Jeannie Jillson, has already reached America. The three fine women in the front of the picture are helpers in the relief work which our missionaries have pushed for so long.

What is the call of the hour to workers like these, who, after long service at their post must leave the noble and suffering people with whom they have stood shoulder to shoulder in days freighted with peril and mystery and opportunity?

What is the call of the hour to us who have stood behind the work, and counted it our responsibility and our pleasure to make such institutions possible? Never has the Woman's Board for the Pacific come to its Annual Meeting in such a day of perplexity and opportunity as this. And it is urged that all who can possibly do so, plan to attend the sessions that are being arranged for Sept. 5th, at the First Congregational Church, San Francisco, to hear the reports of the year, to listen to helpful and inspiring addresses, to greet those who come to us after long service abroad, and to say farewell to those who go. It will be a day of great uplift, and one that will help us far on the way in planning for the year that brings a challenge such as the church at home and abroad has never before known.

A LEADING BRITISH PREACHER TELLS OF MORAL DETERIORATION APPALLING TO ALL WHO CARE FOR CHRISTIANITY.

We quote from an article by the Rev. Dr. T. Rhondda Williams in the Christian Commonwealth, of London. Dr. Williams is a man of poise and of great discernment, and what he says cannot be considered as the hysterical ranting of a hairbrained pessimist. He says in this London journal for August the first:

"Disregard for the truth is one of the most serious features of our national life at the present time, and it behooves those who have any care for Christianity left to look the fact in the face. Its inevitable result is being felt everywhere, there is a universal distrust. The political truce is a sham, for every party is watching the movements of every other party with the gravest suspicions. Members of the House of Commons despair of the utility of putting questions to Ministers, because they feel sure that they will either get untrue, or at best evasive answers. The lying spirit of war is infecting life in many directions, mutual confidence is fast becoming a thing of the past. One of our judges told me a little time ago: 'We are living in an atmosphere of lying.' In the early days of the war we were told that war was a medicine necessary for the health of humanity. The truth is that war is a poison, and there is no department of our national life that is not poisoned by it. The newspaper any day is testimony to this fact. The distortion of truth regarding the Plumstead meeting, the endeavor to throw dust in the eyes of the public about the squadron of aeroplanes that accompanied the Princess Mary to Southend and the admission of Mr. Macpherson that the way in which the results of air fighting at the Front is reported misleads the people as to the true results are only a few instances of the perpetual falsifying of truth that is being perpetrated in high places. It is poisoning our national life at the fountainhead. We are perpetually made the dupes of little tricks of craftiness, as well as, frequently, of plain lying. The industrial commissionars say: 'Government pledges are totally disbelieved.' There was a time when a pledge given by a Cabinet Minister was accepted in good faith; everybody knew that his word was his bond. Now no one pays attention to such pledges. And what wonder? So many pledges have been given and been broken that there is no good ground for trust. When the war began we were constantly told to trust the man at the wheel; but the men at the wheel have done such extraordinary things, contradicted themselves and one another so often, broken faith so frequently, that now scarcely anyone trusts the men who are at the wheel. After the conscientious objectors were sentenced to death in France, the Prime Minister gave an undertaking that no more objectors would be sent to France. But they have been sent quite recently.

The One Ray of Hope.

"The good thing for the nation is that there is this widespread unrest and discontent. It means that men cannot live complacently and with satisfaction in the atmosphere of untruth that pervades us. It is to be hoped

that the unrest will grow and make the demand for more truthfulness strong enough to be heard. All sorts of things are justified under the plea that we must get on with the war. We are killing and maiming men by the thousands every day, we are draining all the nations of their finest manhood, we have spent the victory loan without getting the victory, we have spent a great deal of borrowed money besides, we are spending nearly eight millions a day and yet the war drags on with no final decision in sight. If the nation were not discontented, if there were no unrest, our national life would be a hopeless thing. If the prophets of Israel were living now they would be thundering their protests against unfaithfulness in the leaders of the people; they would declare judgment corrupted in the gate, and truth fallen in the street; they would voice the demand of morality and religion in no uncertain way. Even when their nation was threatened with foreign invasion, they demanded that it should be righteous and true within its own borders. They regarded wrong doing within as a greater danger than anything that threatened them from without. We, on the contrary, let the menace of the enemy justify all sorts of wrong things among ourselves. It is a pity there are not more successors of the Hebrew prophets in the pulpits of today. Whatever it may be necessary to do to keep off a foreign invasion or to rescue wrongfully invaded nations, we cannot afford to destroy the moral fibre of our people in the process. To do that is to weaken the nation, not to strengthen it. The Government which in any way lends itself to this will in the end have to appeal to the patience and forbearance of the people instead of to their convictions for carrying on the war. People cannot continue to believe that the war is being carried on for high ideals when these ideals are scouted in our own land. If the Government wants us to believe that we are fighting for truth and for freedom, let them honour truth and freedom among ourselves. The people do not resent sacrifice; they resent being cajoled, and duped, and deceived on every hand, and they resent being made the tools of others who are making fortunes out of their toils. It is the duty of the pulpit in these days to lift up a moral ensign for the people, to insist that the claims of morality shall not be ignored on the plea of getting on with the war. War methods of dealing craftily and of falsifying facts, and of concealing things, have reached such a pitch in our own nation at the persent time that all those who care for Christianity at all must surely feel appalled."

A PLAN FOR INDUSTRIAL REORGANIZATION IN ENGLAND.

Something the United States May With Good Reason Take Into Consideration.

We condense for the readers of The Pacific an article in a recent number of the New York Sun furnished by a London correspondent which shows what England is up against because of the war. Industry, it is realized, must be reorganized, not for the war but for the future after the war. Government commissions are already at work. Let the people of this country stand and take notice. Let capital take notice. Let the church take notice. We face a new word after the war. The London correspondent wrote in part as follows:

Substantially everybody in England is now agreed that the business of industrial reorganization cannot wait until after the war. It not only must be planned but must be effectively inaugurated before demobilization of the army shall prevent the huge problem.

It is no uncommon thing to hear thoughtful and conservative men declare that it would be better to endure an extra period of war than to have peace come with the country unprepared for it. One hears this sort of expression from men of all parties and schools of thought. As the possibility of peace comes nearer men are thinking more seriously of reorganization. They are anxious today as they never have been before that no mischance shall delay too long the arrangement of preliminaries, the adoption of some program for rehabilitation of normal industrial conditions.

It is true that the country has plenty on its hands now, but it is easier now to get men and factions to agree on extraordinary measures—the sort to which Lloyd George recently referred as "audacious"—than it will be after peace has been restored. There was a time when men were wont to dismiss the problems of after the war with the suggestion of "wait and see." But today everybody in Great Britain is convinced that wait and see is dangerous and that after the war is almost certain to be too late.

Will Amount to Revolution.

To have arrived at agreement even to this extent is of great importance. But it is not all. The country is further approximately unanimous in the recognition that the reorganization that will be effected must amount to revolution. There must be provision for and acceptance of the idea of peaceful revolution, or else there will be revolution by force.

In the beginning, when industry constantly required to be adjusted to war time necessities, the trade unions were unable to see further than that they were asked to give up many of their privileges and immunities for the time being. They wanted to make sure that when the war ended these would all be restored to them. They were given the necessary pledges, and despite local and occasional disaffections they have generally lived up to their end of the agreement.

But since those agreements were entered into there has come to both sides a recognition that restoration of pre-war conditions is just as impossible as it would be for Italy over night to resume the place in the world that it occupied in the Agustan era. There is no such thing as going back to the old conditions, and all parties recognize the fact.

The old illustration of the boat going over Niagara is frequently applied to this situation. There are smooth waters and good boating above the falls, there is more smooth water and easy sailing below. The trouble is to get over the falls. For the purpose of war times the industrial craft is being locked around the falls through a most extraordinary canal, and apparently is going to get to the other side in working order. But now it is discovered that the whirlpool lies beyond, and that it would be just as disastrous to have the craft wrecked in the whirlpool as to have it originally destroyed going over the falls.

Wonders Worked in Three Years.

The financing and the economic maintenance of the war have brought a completely new conception of the community capacity for doing things in behalf of the community. Three years ago almost anybody would have said that a war debt of $20,000,000,000 suddenly imposed on the nation's shoulders would be equivalent to bankruptcy. That was because three years ago nobody had formulated an adequate conception of the industrial capacity, the economic strength of a great people armed with the instruments of twentieth century industrialism. It would have taken generations, probably centuries, of normal times and conditions to give the nations the realization which has come to them in these three years.

Instead of being affrighted at the burden of debt they must carry as a result of the struggle men are now cooly laying plans to increase the debt in order further to develop and permanently to insure the economic efficiency that has been the greatest lesson of the war. Nobody imagines that Government expenditures ever will be restored to anything like the old basis. The figures which represented annual budgets for Great Britain before the war will look paltry after the war.

Finance almost has ceased to worry these people. They have discovered that finance is rather an artificial reflection of economics. What they are now concerned about is to insure that the economic structure shall be adjusted to the new conditions and that the adjustment be accomplished without too great a shock.

What is true of Britain in this regard is true of every other European belligerent. Not one of them would have believed before the war that it could be possible for any people to develop the producing capacity that has been demonstrated. It has been found that Britain could take 5,000,000 men out of the normal business of producing in a normal way, could somehow fill their places, could put implements of destruction in their hands and keep them at the business of destruction, and still feed and clothe them and the rest of the people better, on the average, than they had been fed and clothed before.

The people who have been hoisted above the medium line during this experience are unwilling to return to their old status below that line hereafter. The rest of the people realize that it is going to be impossible to revert to old conditions, to restore the old inequalities, because to do so would mean revolt and possibly revolution. The soldiers must be reabsorbed into the body of the civil population, put at the business of producing instead of destroying; the other millions who have been learning how to produce and tasting the satisfaction of independence and usefulness are not willing to be displaced.

If consumption after the war should be restored to the pre-war basis, it would be utterly impossible to provide work for all the workers. Therefore consumption must not be restored to its old basis. In order to provide jobs for everybody who will want to work, to insure wages and high wages, to all who will insist on having them, there must be an enormous increase in consumption as compared to the measure of consumption before the war. This means simply that the great mass of people must be given the privilege of consuming more in order that they may be kept busy producing more. Never again will production be made the duty of the great masses while consumption remains the privilege of the restricted classes. Everybody intends to do a reasonable amount of producing, and everybody is thoroughly determined to conserve his privilege of doing a reasonable share of the consuming.

Problem of Labor Unions.

The labor unions are not prepared to give up any whit of the privileges which they temporarily surrendered at the beginning of the war. They are beginning, though more tardily than the rest of the community, to understand that their privilees may require to be restored to them in a very different form. The question in its present phase is concerned with convincing the labor unions and the laboring class in general that they can afford to give up something better and bigger in substance.

The "classes" as they are always called in England, are willing enough to make substantial concessions. The difficulty at the moment is to convince labor that it will get its quid pro quo. Labor in Britain is essentially suspicious. It doesn't propose to give up any of the rights that have been assured to it until it is very certain of its compensation. The most intelligent among the labor leaders, those who by reason of their official positions at the heads of the great unions have been brought into intimate relationships with the political authorities, are least tainted with this suspicion. These men have come to realize the bigness of the change that impends, to recognize that the change cannot be prevented, that the advancement in the condition of labor will not be denied, and more important than anything else, that the great majority of people who in the past were viewed with suspicion do not deserve that suspicion today.

Workers Do Not Understand.

But down in the strata below these comparatively enlightened leaders are the millions of workers who have not yet recognized and understood the change that has come over the employing classes. This condition was particularly well illustrated during the recent strike of machinists when the authoritative heads of the unions refused to call out the men, and thereupon an unauthorized strike was ordered by the shop stewards and to a very considerable extent put into effect by the men. The situation was not unlike that presented to political Russia, where the suspicious masses have been showing an indisposition to follow their established and recognized Government, but instead to give their support to the Council of Workmen's and Soldiers' Delegates. In each case the radicals have followed after a radical leadership because they were not quite sure that the regular but more conservative leadership would protect all their interests.

Instead it is not difficult to trace a close parallell between Russia's difficulties reorganizing the political structure and Britain's troubles remaking its economic establishment. Russia has fallen into a state of political chaos and Britain is determined to avoid a state of industrial and economic chaos which it recognizes seriously menaces The chief difference is that Great Britain is so inspired by the first purpose of winning the war that it is willing to let other things wait; whereas Russia was so intoxiated with the idea of its new found freedom that it was not willing to wait for realization of its fullest aspirations.

Report of Ministry of Labor.

The Ministry of Labor has recently approved and published a parliamentary report by the reconstruction committee in regard to the relations between capital and labor. It was drawn up by a sub-committee of the reconstruction committee, composed chiefly of representatives of employers' associations and trade unions, and it presents proposals for the better regulation of industry.

In giving publicity to this report the Ministry of Labor made this statement:

"The War Cabinets are deeply concerned that timely and effective measures should be taken to deal with these questions, for they feel that the future of industry and indeed of the country itself are closely bound up with their successful solution. Moreover, they feel strongly that action cannot be deferred until after the war, as it is essential that the problems concerning the organization of industry which peace will bring should be fully and frankly discussed between employers and employed before they actually arise. Further, as the trustee for the well being of all classes of the community the Government itself is vitally interested in the result of these discussions.

"As the sub-committee states in its report: 'In the interests of the community it is vital that after the war the co-operation of all classes established during the war should continue, and more especially with regard to the relations between employers and employed. For securing improve-

ment in the latter it is essential that any proposals put forward should offer to work people the means of attaining improved conditions of employment and a higher standard of comfort generally and involve the enlistment of their active and continuous co-operation in the promotion of industry.'

Unions Are Consulted.

"It is in order to meet these views that the proposals made by the sub-committee are framed, and before deciding to adopt thm the Government would be glad to have the general views of your organization upon them. It should be understood that the proposals are applicable only to well organized industries and are intended to deal with only one aspect of the problem of industrial reconstruction; other aspects requiring other measures remain to be dealt with, but if the fundamental questions affecting the relations between employer and employed are satisfactorily settled on a permanent basis the solution of all subsequent difficulties becomes incalculably easier.

"As the matter is an urgent one I am to request that you will be so good as to favor the Ministry of Labor with the preliminary views of your organization on this report within one month. If it is finally decided to adopt the scheme recommended by the sub-committee each of the trades affected will be invited to discuss the best method of putting it into operation. At present the report is only being sent to the employers' associations and the trade unions in the organized industries in order to get their general criticisms and suggestions. Specially chosen officers have been appointed by the Ministry to assist in explaining the scheme. They will always be glad to give any assistance they can in this direction and to attend conferences summoned to consider it either in London or the provinces."

It will be observed that the Government has determined to take the labor organizations completely into its confidence. Not only were the organizations strongly represented in the reconstruction committee which planned the scheme now submitted, but there is every evidence of the most sincere purpose to confer with and make concessions to the organized labor bodies. It is a long way that labor organizations have come in Great Britain since the time when it was a crime for men to form them! Today the Government gives them more consideration than is accorded to any other body in the community; and it is sincere and genuine consideration too.

The brewers, once a tremendously important political power, learned over night that the Government had decided to reduce their output by half. A similad determination affecting the trade unions as seriously would be the subject of conferences and negotiations and referendums and national governings of delegates. About all that the Government seems to insist upon is that the labor organizations shall seriously consider and intelligently act upon these proposals.

The truth is, if organized labor will but recognize the fact, that labor is going to get vastly more than it surrendered at the beginning of the war. Nobody doubts this. The problem is first to disabuse the labor community of its suspicions and then to effect the readjustments with the least possible wrench of the gears in the industrial machine.

Industrial Councils Proposed.

To this end the reconstruction committee proposes the establishment for each industry of an organized representative of employers and workpeople, to have as its object the regular consideration of matters affecting the progress and well being of the trade from the point of view of those engaged in it. It is therefore recommended by the reconstruction committee that "His Majesty's Government should propose without delay to the various associations of employers and employed the formation of joint standing industrial councils in the several industries, where they do not already exist, composed of representatives of employers and employed, regard being paid to the various sections of the industries and the various classes of labor engaged."

It is proposed that this council meet at regular and frequent intervals to consider everything affecting the several industries, particularly the establishment of closer co-operation between employers and employees. Questions connected with demobilization, the committee points out, particularly will require early attention.

"One of the chief factors in the problem," says the reconstruction committee, "consists of the guarantees given by the Government, and the various undertakings entered into by employers, to restore the trade union rules and customs suspended during the war. While this does not mean that all the lessons learned during the war should be ignored, it does mean that the definite co-operation and acquiescence by both employers and employed must be a condition of any setting aside of these guarantees or undertakings, and that if new arrangements are to be reached in themselves more satisfactory to all parties, but not in strict accordance with the guarantees, they must be the joint work of employers and employed."

Must Modify Conditions.

Thus the reeconstruction committee places at the front of its programme the recognition that old conditions are not going to be restored, and emphasizes the necessity that employers and employed must agree on the means of modifying the industrial system and the extent of the modification. In effect the Government is prepared to turn over to employers and employees the business of agreeing among themselves to what extent the industrial structure shall be made over. The Government is willing to be directed by them provided they can agree, but it knows full well that whether they agree or not there must be fundamental reorganizations. If employers and employees can unite, so much the easier, if they cannot, the Government will face the difficult problem of imposing conditions upon them.

It is pointed out in the initiation of this project that the community at large, which is neither employer nor organized labor, may very easily be compelled to pay and pay heavily in order that the two favored classes may get all they want. For, after all, employers and organized labor still constitute a decided minority of the whole population. But the Government makes clear that it has no intention of letting anything of the sort happen if it can prevent it. It is dealing now, at the beginning of the problem, with the highly organized trades first, because from them it can get a pretty accurate idea of what labor as a whole wants and expects. But there is no intention of permitting the powerful unionists to monopolize the benefits that are to accrue in the reorganization and for which the whole community somehow must pay. Unorganized labor in its due course is to be taken care of.

Union Benefits Sought.

The apparent disposition of the Government to give its first consideration to the wishes of powerful organized labor bodies has had a stimulating effect upon a number of these organizations. Although some of the units have been chary about admitting temporary workers to their benefits, and although women particularly have been regarded rather as interlopers in the organizations, the fact remains that the unorganized labor body is more and more disposed to get under the wing of big and powerful organizations in order to insure participation in the anticipated benefits.

The reconstruction committee suggests that in the highly organized industries "one of the first questions con-

sidered should be the establishment of local and works organizations to supplement and make more effective the work of the central bodies. It is not enough to secure co-operation at the center between the national organizations; it is equally necessary to enlist the activity and support of employers and employed in the districts and in individual establishments. The National Industrial Council should not be regarded as complete in itself; what is needed is a triple organization—in the workshops, the districts and nationality. Moreover, it is essential that the organization at each of these three stages should proceed on a common principle, and that the greatest measure of common action between them should be secured.

"With this end in view, we are of opinion that the following proposals should be laid before the National Industrial Councils:

"(1) That district councils, representative of the trade unions and of the employers' association in the industry, should be created or developed out of the existing machinery for negotiation in the various trades.

"(2) That works committees, representative of the management and of the workers employed, should be instituted in particular works to act in close co-operations with the district and national machinery."

Out of this machinery the reconstruction committee frankly admits, "the object is to secure co-operation by granting to workpeople a greater share in the consideration of matters affecting their industry, and this can only be achieved by keeping employers and workpeople in constant touch."

It will not be overlooked that this recommendation is a direct and significant concession to the extreme demand of those labor leaders who insist that under the new industrnal organization the employees are substantially to conduct the business. That is exactly what the extreme advocates of industrial democracy want; it is the ideal in the minds of the National Labor party and has been for a long time, even before the war; and further, it is in effect the thing that many doctrinaire and theoretic students of the industrial problem believe must ultimately be brought about.

Programmes Are Radical.

The industrial theorists who view the problem entirely from the standpoint of the workers go further and insist that the tools of industry, the capital, the plants, must be controlled by the workers or by the State. Your Socialist of the old school leaned to the notion that the State would be the only capitalist; industrial democracy has a general scheme of making the body of workers in each industry the capitalists as to that industry.

The Reconstruction Committee has not presumed to choose between these two programmes. It has by no means committed itself to either one of them. That would mean disaster to the whole scheme at the beginning. But the membership of the Reconstruction Committee embraces an impressive proportion of men who are quite willing to go as far as the elimination of private capital by one procedure or the other. If they are able to obtain acceptance of the scheme for placing the control of the industry more and more largely in the hands of the workers they will feel justifiably that they have taken a long step in the direction of eliminating private capital. Their idea is that the steps in this direction should be first the elimination of excessive profits; then the gradual reduction of all profits on capital; and finally the elimination of all profits and the establishment of a common fund for the maintenance of plant, the financing of operations and the expansion of the business as conditions may require.

NOTES AND PERSONALS.

The Rev. R. B. Cherington was among the persons receiving the commission of second lieutenant at the Officers' Reserve Camp at the Presidio.

Next Monday, at the meeting of the ministers in San Francisco there wil be an address by the Rev. W. W. Willard on "The Challenge of the Hour."

Rev. W. W. Willard and family are residing at the Treehaven Apartments, Ridge Road, Berkeley. Mr. Willard will preach in Plymouth Church, Oakland, during the month of September, and in the First Church, Los Angeles in October.

The Rev. Ray F. Carter who resigned recently the pastorate of the Hollywood Congregational Church, Los Angeles, has entered the service of the War Department Commission of Recreation in Training Camps. Mr. Carter is now at San Diego, but his family will remain in Los Angeles for a while.

Among those receiving commissions at the Officers' Reserve Camp at the San Francisco Presidio, was Ryder Patten, son of Rev. and Mrs. A. B. Patten, who won a second lieutenancy, almost on his twentieth birthday. He is ordered to American Lake, Washington, August 27th. He was a freshman at Stanford University.

The services last Monday at the opening of the Pacific School of Religion for the year 1917-18 were of deep impressiveness. The Rev. A. W. Palmer gave an able address on "The By-Products of the War," and President Nash, in brief remarks, presented impressively the problems and responsibilities which the Church is facing during the war and will face in the years of reconstruction. It was indicated as being such a challenge, perhaps, as it had never before had; certainly not for centuries.

Next Sunday will mark the close of the tenth year of the pastorate of the Rev. Albert W. Palmer in Plymouth Church, Oakland. It will be his last Sunday before taking up his duties at Camp Fremont for which purpose the church has granted him a six months' leave of absence. The sermon topics next Sunday will be: Morning, "The First Thing and the Last Thing"; evening, "Some Important By-products of the War." Those ten years have been fruitful years, and California Congregationalism has joy in them.

The First Congregational Church of San Francisco is to be congratulated on the acceptance of its call extended to the Rev. Dr. Stauffer of Toronto, Canada. Dr. Stauffer came to San Francisco simply as a pulpit supply during his summer vacation. From the first Sunday there were large congregations to hear him, and inside and outside the church the judgment soon was that he was the man for the place. Now that a call has been extended and a favorable response received, all Pacific Coast Congregationalism will rejoice. A Methodist preacher who is not now in the pastorate heard Dr. Stauffer the first Sunday and was so interested that he went the other four. His judgment is that Dr. Stauffer is uniquely suited for a down-town church such as the First Congregational of San Francisco is. All who became acquainted with him while he was here are ready to give royal welcome when he comes in October.

ANNUAL MEETING WOMAN'S BOARD OF MISSIONS.

The Woman's Board of Missions for the Pacific is to

hold its annual meeting at the First Congregational Church, San Francisco, Wednesday, September 5th. Morning and afternoon sessions have been planned. The addresses of returned missionaries—particularly of workers from Africa, songs of patriotism and loyalty, discussions of methods and displays of literature, promise a day of much inspiration.

BOULEVARD CHURCH, OAKLAND,

On Wednesday evenings a Truth Class meets in homes of our members. This class takes the place of the regular mid-week meeting,

Just now we have a series of papers by Dr. E. S. DePuy on these subjects: The Story of the Heavens, The Story of the Earth, The Story of Man, The Story of Life, The Story of Matter, The Story of Mind.

The series is teaching us how to find theInfinite, Our entire church is deeply interested in the scholarly addresses and the homes are filled with eager listners when we gather.

MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO.

Duing the month of September, Rev. E. Morgan Isaac of the Mission Congregational Church, San Francisco, will speak on the following subjects on Sunday evenings:

Sept. 2. "Billy Sunday—The Man—His Message—His Theology—His English—Results."

Sepa. 9. "Henry Ward Beecher—His Ancestry—His Christian Experience—His Vision of God—His Influence on the Thinking of the Christian World."

Sept. 16. "John Wesley—His Parental Heritage—His Awakening—His Theology—His Labors—His Place in History."

Sept. 23. "Charles H. Spurgeon—The Man—His Power—His Preaching—His Place in the Church World."

Sept. 30. "The Twentieth Century Pastor—His Theology—His Message—His Christian Experience—His Work—His Problems."

The evening congregations have been increasing for some time.

FINDING THE WAY.

Clyde Sheldon Shepard, A.M., D.D.

I cannot see the long night's walk
As my lantern I flash ahead.
If I look I see but the ghosts that stalk
In places of haunting dread.
But I can walk in the circle of light
That blazes my way thro' the heart of the night.

I cannot see the end of the way
That winds and climbs and falls.
Not even the portion set for today,
Nor what next hour befalls.
But with face to the breeze and with steady tread,
I can walk in the road as it opens ahead.

I may not chart the life I live,
Its lands or seas or clime.
The plans I lay are leaking sieve,
Dripping the sands of time.
But I can live the best I know,
And follow the road where'er it go.

I cannot fathom the ways of God,
The whys and the hows of life.
Often with questioning heart I plod
Through the land of toil and strife.
But I can choose the best today,
And the best will lead in the Father's way.

Los Angeles.

For The Children.

THE BOY WHO WAS READY.

The boys' line was perfect. With heads erect, chins tucked in, and backs as stiff and straight as broomsticks, they turned a splendid square corner and filed triumphantly into Room Five. Sunshiny Miss Fay did not smile at her faithful little pupils, however. Her dimples were all ironed out, the twinkle in her eyes had vanished, and worst sign of all, there was a genuine criss-cross frown between her eyes!

"How many boys are ready for something **hard?**" she demanded.

Twenty-four hands flew up. (There were just twenty-four boys in the school.)

"Good!" exclaimed Miss Fay. We can't play in Mr. Foster's field any more, boys. The principal got a letter from him last night. Now I want you boys to remind the little fellows to stay in the school-yard. I haven't forgotten how you stopped the snowballing last year, and I shall count on you to help me."

The boys of Room Five tried to smile back loyally, but it was hard work. There wasn't any playground near the school, but for years the boys had spent their recesses in Mr. Foster's field, which was big enough for two baseball diamonds with room to spare for other games.

Everybody was unhappy the first recess. The children were crowded in their own yard, and all they could do was to sit or stand around. Phil Rice, Bob Lowe, Tom Whitney, and several other boys sat on the steps and looked longingly at the woods in the distance.

"Let's go to walk tonight right after school," proposed Phil.

"Let's," agreed everybody in the group.

Phil, Bob, Tom, and Jamie were the first boys out that night. They waited a moment for Chester, who always mixed the "e" and "i" in receive. As soon as he had written it ten times in yellow chalk on the blackboard he joined them, and the little troop started off.

They followed Parker's Brook for half a mile. Phil gathered specimens of any flower he didn't know, and Bob picked an armful of black alder berries for the painting lesson the next day. Tom tried to catch a fish with his hands and tumbled in head first. He was used to duckings and laughed the loudest of all.

Suddenly Phil stood still. His head was thrown back and he sniffed the air like a hound. "I smell smoke," he announced. The others shook their heads. But Phil stood his ground. "It's up in Mr. Foster's woods. Let's run up and see."

"Don't bother," argued Chester; "if we go up there we won't have time to go through the cave."

"Mr. Foster is as mean as dirt," sputtered Tom, "and I'm not going on his land, for one."

Phil didn't say a word but sniffed the air again and

started to make his way through the tangle of vines and bushes. The other boys looked after him a moment and then followed on. It was hard climbing. The bank was steep and the way was obstructed by a growth of briers and brambles.

Phil kept on doggedly and the others pressed on after him. They stopped at the summit to get their breath, but Phil's eyes shone like lamps. "There it is," he shouted; "come on, boys!"

It was only a little fire, but it was burning brightly. In a few minutes it would have been beyond the boys' control. Now they ground it under their heels, and soon the bright flames were conquered and only a heap of black ashes remained.

"Good for you," said a gruff old voice, and Mr. Foster came in sight. "I smelled that fire a mile away, but my legs aren't as good as my nose. I thought the woods would be gone when I came."

He looked at the boys keenly. "I didn't know boys were so useful." He fumbled in his pocket and drew out a shabby old purse.

"We don't want any money," Phil said promptly, "but we'd like the right to play ball in your lot again."

"You've earned it," said the old man. He scribbled a few words on his pad and gave it to Phil. "Give this to your teachers tomorrow." So at the next recess all the boys of the school got together. "Hurrah for the boys of Room Five!" they shouted.

Every boy cheered until he was obliged to stop for breath, and then Chester climbed the fence and waved his hands. "Three cheers for the boy who was ready and saw his chance," he shouted.

So the boys started cheering all over again until Phil sensibly reminded them that recess would be over and the new football untried.—Mary Davis, in Sunday School Times.

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